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THE HERMITS OF THE WISSAHICKON.

BY PROFESSOR OSWALD SEIDENSTICKER.

The following letter translated from the German describing the passage from London to Pennsylvania, February to June, 1694, and giving first impressions of the new colony, derives much interest from the fact that it was written by a fellow-passenger of John Kelpius, known as the Hermit of the Wissahickon.¹ The ascetic dreamers, whose protracted and adventurous trip is here related, settled, after their arrival in 1694, on the ridge near the Wissahickon, where they indulged in their religious notions, free of the intolerance that drove them from their native land.

The leader of these peculiar people had originally been the Rev. John Jacob Zimmermann, who is highly spoken of as a man versed in mathematics and astronomy, as well as in theology. He had been a minister at Bietigheim, in Würtemberg, but lost his place on account of his leaning towards the mysticism and the theosophy of Jacob Boehme. He appears to have found friends in Hamburg, among others, the pietistic preacher J. H. Horbius, a brother-in-law of the famous Jacob Spener. But the free avowal of his religious convictions, he feared, would only entangle him with the ruling powers, and so he conceived the idea, in company with others who were in the same predicament, to emigrate to Pennsylvania, where dissent from the doctrines of a church was not punished as a felony. Before embarking on their journey, Zimmermann and his friend, Henry Bernhard Köster, informed a benevolent Quaker in Holland of their intention, and asked for

¹ "Copy of a Report from the New World, being an Account of the dangerous Voyage and happy Arrival of some Christian Fellow-travelers, who undertook their Pilgrimage to the end of spreading the Belief in Jesus Christ. | Job *xii* 8. | Printed in the year 1695."

aid. It is stated by G. Croese, in his "History of the Quakers" (though not elsewhere confirmed), that this appeal was answered by a gift of twenty-four hundred acres of land, subject only to the usual quitrent, and a sum of money (one hundred and thirty pounds sterling) sufficient to bring the little band of Pietists to America. On the eve of embarkation Zimmermann died at Rotterdam, in 1693. The rest of the company, including Zimmermann's wife and children, went to London, where they stayed till February, 1694.

The most prominent among them were John Kelpius, of Denndorf, in Transylvania; Henry Bernhard Köster, of Blumenberg; Daniel Falkner, of Saxony; John Selig, of Lemgo; Ludwig Bidermann, of Anhalt; probably, also, Peter Schäffer, of Finland; altogether about forty. They belonged to the "awakened Christians," who had a tinge of mysticism, probably also of millennialism, and looked down upon the church as a spiritual Babylon. John Kelpius had studied divinity at Altorf, then the seat of a university, where he became the pupil and friend of Professor John Jacob Fabricius. In 1689 he obtained the master's degree, and on this occasion wrote a Latin essay on natural theology, followed by several others. In London he became acquainted with Jane Leade, the founder of the Philadelphic Society, a league of Christians who insisted on depth and inwardness, and had affiliations in Germany. With the secretary of that society, Henry John Deichmann, in London, he kept up a correspondence after his arrival in Pennsylvania.

Another of the party, H. B. Köster, had studied law at Frankfort on the Oder, at the same time paying great attention to Oriental languages. In Pennsylvania he occasionally preached in German and in English. During the Keithian controversy he was a strong and even violent partisan of George Keith, and as such forced a hearing at the notable Yearly Meeting in Burlington, 1695. He gave his own account of that meeting in a small pamphlet with the title, "History of the Protestation done in the Publick Yearly Meeting of Quakers at Burlington in the year 1695. New York, 1695." After a short stay in Virginia he returned, in

1700, to Europe, and died 1749. Adelung, from whose biography of Köster ("History of Human Folly," Vol. VII.) these facts are taken, further states that an Englishman, "Thomas Fairmond" (evidently Thomas Fairman is meant), gave to Köster and his five learned companions a tract of woodland to be cleared and tilled by them; that they built upon it a little log house, and supported themselves mainly by raising Indian corn.

Daniel Falkner is the same person who afterwards acquired the property of the Frankfort Company, called the Manatawny tract, at Pottstown, and his name still survives in the designation of Falkner's Swamp.

The question who wrote this "Report from the New World"? a translation of which follows on the succeeding pages, cannot be definitely answered. It is not likely that Kelpius was the author. A little manuscript volume, the property of Mr. Charles J. Wister, of Germantown, contains, beside other things in Kelpius's own handwriting, his Latin diary of the very same journey which this report describes. On comparing the two accounts one cannot resist the impression that Kelpius was of a higher grade of intellect than the writer of the report. He, moreover, attaches importance to incidents which the other leaves unnoticed, though, of course, the two descriptions, on the whole, agree in all matters of fact. Köster cannot well have been the author, on account of the allusion made to him in the letter. Perhaps Falkner is the man we look for. There is a remark in the report that may, at least, give some color to this supposition. It is this: "We do not know on what particulars you desire information, therefore draft questions and send them, you shall not remain without good and full answers." Now Falkner, in his *Curieuse Nachricht von Pennsylvania*, published at Frankfort and Leipzig, in 1702, actually followed this plan. The book consists of questions propounded by his friends, followed by his answers. But, of course, this is no conclusive proof, and we must let the matter rest here.

The Jacob Isaac mentioned towards the close of the report is Jacob Isaacs van Bebber, repeatedly noticed by

Mr. S. W. Pennypacker, in his paper on the "Settlement of Germantown," PENNA. MAG., Vol. IV. pp. 1-41.

SALUTEM EX ANTIPODIBUS!

Dearest friends and brethren, especially my fellow in the Lord and much beloved etc.

I shall be glad to learn that you have received all my letters, including my last from London, which contained a full account of what has occurred, since we left Germany¹ for England, and what, during our six months' stay in London, was done and transacted among ourselves and with others. I shall now, in accordance with my promise, relate to you further, how we have happily come from England to America and what is the state of things here. Our departure for London was fixed on the 24th of February 1694 in a large ship, the Sarah Maria Hopewell, or, as we called her among ourselves, Faith Love Hope. For so we have been taught by God. By Faith we got for our journey the means that were not in sight. By Smyranean Love (in Hebrew *mar*, bitter, whence Maria) which is not obtained without toil and trouble, but remains faithful unto death, we were snatched from many portals of death. And, at last, through Hope we have been safely landed. We were taken in a sloop on the Thames a distance of 5 German miles to Gravesend, there to embark in our ship and then sailed down the Thames to the sea or Channel. There were of us forty passengers and thirty mariners. The ship was built for service in war and carried 14 large cannons. We saw land on both sides, on the left France, on the right the coast of England to which we kept close. Our pilot had not much experience, as we soon found out. For on the

¹ In Kelpius's diary the following persons are mentioned as the more prominent of the party: Henry Bernhard Köster, Daniel Falkner, Daniel Lütke, John Selig, Ludwig Bidermann. In the course of narrative a George G. and Henry Lorenz are incidentally referred to. From an allusion in Frederick Breckling's "*Zeugnüsse der Wahrheit*," it would appear that also Peter Schäffer, a Finlander, was a fellow-passenger. He is noticed by Acrelius ("*New Sweden*," p. 315), and also mentioned in Kelpius's letters.

16th of February it blew a gale and though we had to steer between cliffs and sand banks, the pilot had nearly all sail set. The ship went like a bird; most of us became sea sick. Short time before the dinner hour we cast anchor, using the largest we had, as thick as a boy of nine years around the waist. As the gale abated and the ship drifted against the anchor, it broke, knocking a hole in the ship, which, however, caused no leak. We thus continued our journey, when, towards evening, wind, snow and storm began to rage more furiously and, at nightfall, our ship was unexpectedly driven by wind and waves against a hard sand bank. There was a crash as if every thing in the ship was turning topsy turvy and as two more thumps followed, the sailors called down: Commend your souls to the Lord; we shall go down. Then three guns were fired as a signal to ships in the vicinity, but no mortal soul came to render assistance. All threw themselves upon their knees and prayed about an hour expecting the ship to sink. Here Faith, which conquers the world and its elements, proved so strong and heroic in some of the passengers, that they forgot the danger, went to the captain and told him to be of good cheer,¹ the danger was not meant for destruction, but for testing the belief and the love of many. This proved to be true. For when the prayers strove most earnestly against wind and waves, the most powerful waves came, as it were, to the support of the prayers and, at the behest of the Creator, whom they obeyed, lifted the ship and carried it over the bank into a safe depth, contrary to all experience upon sea and to the surprise of the crew. After general thanksgiving on board we thereupon continued our journey through the Channel² and met, on the 20th of February, Prince Lewis

¹ It was Kelpius who, upon the third inward prompting, told the captain that the Lord had promised deliverance, that more dangers were impending, but divine Providence would grant a safe arrival.

² On the 18th of February died the infant son of Henry Lorenz, and was buried in the sea. On the same day the ship was boarded by royal recruiting officers, who claimed three Swedish sailors. They would have carried off their prey had not the good Lord, invoked by Köster, appeased the hearts of the soldiers. (Kelpius.)

of Baden or rather were overtaken by him when returning from London to Holland and Germany. For his safety he had a convoy of 20 large men-of-war. While yet in London we had given in his charge, through a rich Jewish resident a large package of letters which he kindly received and promised to take over. We soon parted company, he crossing the Channel, we continuing our course lengthwise. On the 21 of February we reached Deal or the Downs, an English port. Here we had to stop over two weeks waiting for the arrival of a good convoy, which was to be sent after us from London.¹ During that time France could always be seen from our ship, as the distance across the Channel at that place is only 5 German miles. Though we were lying still, hardly a day passed without severe storms, so that our large ship was dancing in the water day and night like a little ball, which most of us were not accustomed to.² When we had waited long enough and no express convoy arrived from London, we put our trust in Him who was our protector, and ventured on the 8th of March to sail with a good eastern breeze right through the French jaws of war, *i.e.* the Channel, accompanied by some other ships which, likewise, took the risk.³ Four days we sailed in the Channel without

¹ We spent our time in edifying discourses and biblical lessons. On the 27th of February we sent letters to London and to Tob. Ad. Lauterbach and others in Germany, from whom we had received most cheering answers. The three families, from whom we had already in London separated on account of their evil conduct, gave, by their quarrels and brawls, offence even to the sailors, who wondered that men should strike women. (Kelpius.)

On the 3d of March a new anchor was received in place of the lost one.

² On the 4th of March I received a letter from Samuel Waldenfield, in London, at the Lamp in Fennhard Street, with a draft of the pious virgin Catharine Beerens van Bofing on Samuel Standerwick in Deal. This gentleman received me and my friend Selig the next day very kindly. He listened with the greatest pleasure to our account of the Pietists in Germany, and invited us to repeat our visit. We were prevented from doing so by our sailing on the 8th of March. (Kelpius.)

³ Nineteen ships, three of which were men-of-war.

The following memorandum in English is inserted in Kelpius's Latin diary in a different handwriting:

seeing a ship of the enemy. On the 12th of March we arrived at Plymouth, the last harbor on the English side of the Channel.¹ In this harbor we lay by again 5 weeks waiting for the convoy from London. During that time we were frequently allowed to leave the ship and visit the town. We received here a letter from Lauterbach and a note from Mr. Schmaltz in Erfurt. We also wrote many letters to

“Instructions for the better keeping company with their Maj’s ship Sandador Prize under my command.

“If I weigh in the day I will haule home my foretopsail sheets and fire a gunn. If in the night, I will putt a light in the main top mast shrouds and fire a gun, which light you are to answer. If I weigh in a fog I will fire 3 gunns distantly one after another. If I anchor in the night or in a fogg, I will fire 2 guns a small distance of time one from the other and putt abroad a light more than my constant lights, which light you are to answer.

“If I lie by or try in the night, I will fire two guns and keep a light abroad more than my constant light in the Main shrouds and if through extreamity of weather we are forced to lye a Holl or under a Mizen, I will fire three guns and put abroad two lights of equal height more than my constant light; and if I make sail in the night after blowing weather or after lying by or for any other reason I will make the same sing [sign ?] as for weighing in the night which light you are to answer.

“In case of separation if we meet by day the weathermost ship shall lower his Fore top sail and then the leward shall answer by lowering their main top sail.

“He that apprehends any danger in the night shall fire guns and put abroad three lights of equal hight and bear away or tack from it; but if it should happen to be strange ships, then make false fires and endeavor to speak with my; and to better to know each other in the night, he that hails shall ask what ship is that and he that is hailed shall answer *Adventure*, then he that hailed first shall reply *Rupert*.

“If I have a desire to speak with you I will hoist a Jack-Flag in my mizen-top mast shrouds and make a weft with my ensign.

“If you have a desire to speak you shall hoist your ensign in your Main-Top-Mast Shrouds.

“If in the night you chance to spring a leak keep firing of Guns and showing of lights

“Dated on board their Maj’s Ship

Will. Allen.

“Sandador Prize March 9. 1694.”

¹ They secured a good place of anchorage, the same which Dutch ships-of-war then leaving had occupied. Kelpius calls attention to the fact that the fort which protects the harbor is armed with 365 cannon.

Germany.¹ Our exercises on board the ship consisted in discourses of various kind and interpretations of Scripture, in which those who felt inclined took part. We had, also, prayer meetings and sang hymns of praise and joy, several of us accompanying on instruments that we had brought from London. As many as believed in the glorious presence of the Lord at all places and at all times, evinced true godliness, while those who had no such faith were as wicked on water as on land and by showing in the greatest dangers always the faintest hearts betrayed how they were branded by their own conscience.

When, at last, a convoy from London was no longer hoped for, as it happened that a fleet of Spanish men-of-war² in Plymouth harbor was ready to sail for Cadiz or Lisbon, our captain, and the masters of some other ships bargained with the Admiral for a sum of money to convoy us 200 Dutch miles into the ocean. When the terms were agreed upon, we weighed anchor and with a good Eastern breeze set sail on the 18th of April, still keeping close to the English coast with Brest in France on the other side. We saw that day several large ships coming towards us. The men-of-war, under the impression that they were enemies, got ready for them, but as we came nearer each other we recognized the Portuguese flags. Having fired some salutes they proceeded on their way to London. On the 24th of April we had for 24 hours so thick a fog that we could hardly see our own ship and the bells had to be rung, otherwise we should have become separated. We lost sight of the English coast, but subsequently³ descried it, at a distance, like flames of fire. Steering more to the southward we could in a few hours, see no more a finger's breadth of land. Then, as we entered the great ocean, the

¹ Kelpius received letters from Cleves and Konberg questioning the expediency of emigrating. He replied to the objections and wrote to Lauterbach, Mons. de Watteville, Meerkamp, and others, mostly in London.

² Danish, Swedish, and Spanish. (K.)

³ At sunset. (K.)

Lord gave us good speed, so that our ship went like drawn by the horses of Jehovah and guided by the wings of Cherubim, as a pious man, illumined by a divine vision, had foreseen, while we were yet in London. On the 25th of April, favored by an Eastern breeze we and another English ship which carried 18 guns took leave of the Spaniards, both sides firing many salutes.¹ They went due south, we followed a southwestern course. Till the end of this month we had good weather and favorable wind, but in May it began to look very dark; often it stormed continually for 24 hours and once early in the morning the gale was so violent, that two of our top masts snapped and we could, for several days use only a single sail.² How one fares under such circumstances, no one knows better than he who has had the experience. As far as the ship is concerned, there is no danger upon the ocean, because the water is, for the most part, as deep as the highest clouds are above the face of the earth; hence it cannot be fathomed and there is nothing for the ship to strike against. The wind, at last, died away and the surface of the sea became as smooth as a pavement of ivory. Underneath it looked like a beautiful, entirely transparent green emerald. We had frequently occasion to wonder at the works of the Lord, especially at the strange creatures of the deep. We often saw near our ship fish of monstrous size, spouting water as fire engines do; to watch them in the water keeping us company was wonderful. Flying fish provided with wings and fins often came near us. One day we caught a big fish which the English call shark; it has a way of prowling after ships so as to snap up people or whatever else falls over board. They can bite through a man at his waist. When the one we had caught was hoisted aboard by a thick rope, an English dog that wanted to catch hold of him, would have been bitten to death, had he not quickly scampered away.

¹ The commander of the Spanish fleet was Nicholas de Rudder. (K.)

² Kelpius notes from day to day the state of the weather, direction of the wind, course and speed of the ship.

On the 10th of May our faith was again put on trial. We were only two ships and saw in the morning, when the weather was fair and quiet, three vessels in the distance. (Mark, when at sea a foreign ship comes in sight, immediately alarm is given and everything put in readiness for an encounter.) Many of us became depressed in mind from a presentiment that they were hostile French ships. They steered directly towards us, but on account of the calm could make no headway for 5 or 6 hours. About noon we could see by the telescope that they carried white flags with lilies, enough to show, that this day things would take a French, not a Christian turn. As soon as this was ascertained, every thing was made ready for battle. The passengers were given the choice to fight or not. We, of course, abstained of carnal weapons and taking the shield of faith sat down between decks behind boxes and cases, prayed and invoked the Lord, every one for himself, as on account of the great noise and the report of cannons nothing could have been heard. We had hardly got down, when a French frigate with 24 cannon and a merchant ship with 6 cannon made straight for our ship and opened fire so vigorously, that it was really time to pray for averting great calamity. The merciful Father made the enemies' balls drop into the water before our ship, only one cannon ball struck the ship over our heads without doing harm to anybody, though the ship got a hole two ells above the water line. In the mean time our cannon and ball were not idle, but did great damage to the enemies' ships, which we inferred from their retreat. But half an hour afterwards they resumed the attack. Then a 12 pound ball was sent right through the captain's room, but inflicted no damage; the captain's boy who carried a bottle in his hand came very near being hit; the ball took the bottle so neatly out of his hand that he hardly knew the ball had done it. An hour later the frigate fell back a little and with the third vessel, which carried 12 guns attacked our fellow ship, which, however, made a good defense. Here it happened that a Frenchman on the merchant vessel while aiming with his

rifle at our captain, while on the point of shooting, was rent to pieces by a cannon ball, before he could pull the trigger. Whether the shot came from our companion ship or ours nobody knows. The enemy stopped firing, expecting us to capitulate or else, designing to turn to our port, but it pleased the Lord to make an end of the racket that day and to drive the enemy to flight by means no one would have thought of. For the Lord put it into the heart of our captain to call all males on deck, and to make them join his crew in raising a pretended shout of joy. When this was done and the enemy observed on our ship, contrary to expectation, so many heads, whom, they thought, had been fighting and would continue to fight, it was as if their cannons had at once become dumb and their courage sunk into the sea like a millstone. The Lord struck them with fear, so they suddenly turned their ships about and fled away from us.¹ The large frigate gave the signal of flight; but the others could not follow so swiftly and we might easily have captured both of them. Our captain, however, was satisfied when the merchant ships hoisting a white flag surrendered. Then we also stopped firing. The two other ships got off; the third fell into our hands. There were on board twenty four Frenchmen, among them one of the reformed faith, who had been attending mass under compulsion. Seven were taken aboard our ship, including this Huguenot, who liked our company and was pleased that we could speak his language and assuage in some measure his bruised conscience.² The others were taken on board by our fellows. The ship had a cargo of sugar and came from Martinique under the 17th degree of Latitude. At first the prisoners raised a great wail and lamentation; they had expected to land in France as freemen and had now to return

¹ It was at this point that the "Providence," the companion of the "Sarah Maria," came up and joined in the pursuit. Being the faster of the two, she chased and engaged the hostile frigate. The battle lasted four hours, but only three balls of the enemy struck, doing little damage to the ship and none to the men. (K.)

² Kelpius makes no mention of this incident.

to America in captivity. But thus they had meant to serve us. The Lord fulfilled on them what is written Revel. ch. 13, "He that leadeth into captivity shall go into captivity."¹

After this visitation we continued our journey with very favorable wind and weather. Nothing occurred, except that we were several times frightened by a false alarm.² English ships met us on two occasions, being bound from America to Europe. The encounter had taken place right on the middle of the ocean. On the 12th of June at 10 o'clock A.M. we had a great eclipse of the sun.³ In the evening of the same day we had the first glance of America. On the 14th we entered Chesapeake Bay, or the big sound, which stretching along Virginia from south to north is 75 German miles long. On the 19th of June, having traversed the sound to its end we stepped on land. The first thing we did was to thank the Lord upon our knees for having carried us, as on eagles' wings such an immense distance through all the gates of death. We hope, in this land also, His mercy will not be wasted on us, especially as we are assured that we have come hither by His will.⁴

¹ The distribution of the cargo, consisting of sugar and cider, gave rise to dissatisfaction, which the captain finally quelled by allowing to all an equal share in the "unjust Mammon." (K.)

² Kelpius mentions the curious monsters of the deep that kept up a race with the ship and at night-time seemed to be swimming in fire. On the 17th of May a ship returning from Antigua, which at first was taken for one of the enemy, came near enough to exchange salutations and to receive letters for London. The "Providence" took the captured ship in tow, and in consequence, losing in speed, was left behind.

³ They observed it in latitude 36° 45'. On the evening of the same day (June 12) they entered Chesapeake Bay, which Kelpius calls the Bay of Virginia.

⁴ They reported in Maryland to fourteen royal commissioners, informing them who they were and why they had come to reside in America.

Nearly at the close of his diary, under the date of June 17, Kelpius enters a memorandum of "that notable excommunication of Falkner and of the prophetess of Erfurt, Anna Maria Schuchart, by Köster." Nothing is added to explain this enigma. As far as Falkner is concerned, the excommunication may have been the explosive result of a disagreement between the two. Anna Maria Schuchart, also known by the

This province of America is mostly inhabited by English, Dutchmen, Germans and Swedes, who have laid out these very fine cities, villages and plantations. It is a country that supports its laborers abundantly; there is plenty of food. What pleases me here most is that one can be peasant, scholar, priest and nobleman all at the same time without interference, which of all modes of living has been found to be the best and most satisfactory since patriarchal times. To be a peasant and nothing else is a sort of cattle-life; to be a scholar and nothing else, such as in Europe, is a morbid and self-indulgent existence; to be a priest and nothing else ties life to blunders and responsibilities; to be a nobleman and nothing else makes godless and riotous. The religion most generally professed in this province is that of the Quakers, who have their name from quaking or trembling. Having in their collective body been active long time in holding up to the kings and nations of Europe the signal of contrition, they now must themselves, passively, confirm the truth of this signal on account of the pride and foolish arrogant ignorance of their members. I wrote from London that in our times a teacher has stepped forward there among them, prophesying of a great earthquake. This has here in America begun to manifest itself among them. For a learned and godly man, George Keith by name, who for 19 years has been a preacher among them (previously he was a professor at Oxford) commenced two years ago to lay bare their worst errors and to expose their teachers' pride and their ignorance of the Word of God. Hence the eyes of many have been opened to see that they have erred against God's Writ and they have publicly seceded. This has produced such a shattering among them,

sobriquet "Erfurt Lizzie," was a servant-girl that had spells attended with visions and prophetic utterances. While some denounced her as a humbug, others thought her divinely inspired. There is nothing to lead us to think that she was a fellow-passenger of Kelpius, and it cannot be explained why she became the object of Köster's wrath.

All landed on the 19th of June, arrived at New Castle on the 22d, at Philadelphia on the 23d, and at Germantown on the 24th. Kelpius's diary contains no remarks about America.

that one piece of their meeting-customs lies splintered here, another there; there is sighing on account of the vanity and folly of their teachers, some of whom have gone so far, as to consider the inward light, such as the heathens have, sufficient for salvation, thus degrading Christ, His justification, blood and death. These and other absurdities have gained ground among them because of their ignorance of Scripture, which many of them, puffed up with their fantastic light, have ceased to hold in honor. I say this particularly of their ministers, the others are simple-minded sheep. This George Keith went last year to London (where there are more than 100,000 of them) with the same success reported of him in these parts. Here, then, there is a gate for a great harvest, which the Lord opens for us wider and wider, giving us strength to make his Philadelphic Word a foundation on which Jerusalem can descend from above. Ye European Churchwomen, consider, unless you put off your soiled garments of religion, you cannot enter into the Philadelphia which the Lord awakens anew out of a little pebble and a paltry mustard seed, rather outside of your European Babylon than within it, as the future will show.

We have here, in Germantown, a man by the name of Jacob Isaac, a native of Crefeld on the Rhine, near Holland. He was formerly a Mennonite, but he desires to depart with his whole house, to acknowledge and abandon the follies, scandals, shortcomings and stains of his former religion. So there are many hundreds here, made free by Christ, the Son of God. There has been wanting thus far, as they admit, good leadership. In the house of this man there are every week three meetings, at which Köster generally speaks publicly to the great edification of those present. It is, also, his custom to hold a meeting once a week in Philadelphia, in which he speaks English. Babylon and the Antichrist are not so rampant here as with you; the people are, on the whole, free and seek to rise and to advance with no one to prevent it.

N. lives apart here at Germantown with N., whom he has taken for his wife. But we mean to remain free according

to the better advice of St. Paul at this time. The people show us much love. A gentleman of Philadelphia gave us the other day 175 acres of land 3 miles from Germantown; others have promised to give us still more. We are now beginning to build a house there, and the people lend us all possible help. We place this to the credit of the public good and expect not a foot's breadth on our own account. For we are resolved, besides giving public instruction to the little children of this country, to take many of them to ourselves and have them day and night with us, so as to lay in them the foundation of a stable permanent character. With them the beginning must be made, otherwise there will be only mending and patching of the old people.

We cannot know on what particulars you desire information, therefore draft questions and send them, you shall not remain without good and full answers. None of you sent us a line during our stay at London, while we wrote you so many letters. Make a note of this and do not continue as you have done. You must send the same letter 1. 2. 3 times and always keep a copy; one is pretty sure to come to hand. This we shall do on our part. I for my person give you the following advice and address. Send the letter thus directed: To Mr. N. in America in Pennsylvania, at present, in Germantown, care of Mr. Diego Numez da Costa, Dreckwall at Hamburg. This pious rich Portuguese Jew will send it directly to his brother in London, who will surely and without fail forward it to the proper place. Communicate this letter to all good friends *cito*. At the next opportunity offering from here I shall write more. May the Lord be with your wisdom and his name be your strong castle. Amen! I remain yours

N. N.

Germantown in Pennsylvania Americæ

Aug. 7th. 1694.